

The person behind the persona.

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Introduction

“I have laboured carefully, not to mock, lament, or execrate human actions, but to understand them;”
Spinoza - Tractatus politicus I:IV

He was possessed or obsessed by strong convictions, even to a point where he was a victim of his beliefs. He always stood true to his principles. He was antisemitic from his childhood or very early youth, or even from his birth. He was a vegetarian and a teetotaler.

These traits describe his **persona**, the public image he wanted to give of himself, the way he wanted to be perceived.

My subject, in this little essay, is his **person**, the real man behind the image:

He was, like all successful politicians, opportunistic and pragmatic. He was corrupt, he stole and evaded taxes. Bribery was his main method to buy loyalty. He didn't become antisemitic until he was a grown mature man, aged 30, before that, he was thought to be a philosemite. He enjoyed the consumption of meat, especially game, and drank beer and wine. He was a hypochondriac and always kept a Jewish oncologist at hand. He was a junkie, chronically addicted to psychotropic drugs like cocaine and crystal meth. He was his own biggest fan, the highest priest of his own personality cult. He believed himself to be the greatest person that ever lived.

Psychopathy and Megalomania

The making of a psychopath.

Psychopathy is a personality disorder that is characterized by a lack of empathy and remorse, shallow affects, verbal fluency, psychological manipulation skills, and callousness.

He had all of these traits. He was obviously a psychopath. I give no explanation for the origin of psychopathy in general, but in his case the causes are clear and can be found in his childhood and especially in his earliest days.

His mother lost three children two years before she brought him into the world. Death was at home in his parents' house (Longerich). These heavy losses and the lack of emotional support from her alcoholic, 23 years older husband, put his mother into deep grief. She did her motherly duty but only on **minimum service**. That is, she didn't give him love but only nourishment and basic care.

This minimum service care has been described by psychoanalysts who observed children who were housed in hospitals, nursing homes or institutions and were entrusted to professional carers. Bowlby (1951) called it **maternal deprivation** and Spitz (1945) **hospitalism**. These children were emotionally underdeveloped. Bowlby called "lack of attachment" this inability to bond emotionally. This fits very well the description of our subject of study. The historian Longerich described this personality trait as "obvious lack of feelings toward others" (*offenkundige Gefühllosigkeit im Umgang mit Anderen*).

The making of a narcissistic megalomaniac.

At the age of 6, him being perfectly healthy, his mother realizes that this son will very likely survive, and her maternal behavior goes under a radical turn of 180 degrees. Being overwhelmed by strong feelings of guilt, because of the lack of love with which she has treated her child so far, she compensates for her previous failures with overprotective behavior. This strange combination, of maternal deprivation in the early years and exaggerated love in puberty and adolescence, shapes his personality, where the callousness towards others with an exaggerated love of himself is the most profound trait.

How his psychopathy frustrated his painter career

His psychopathy also prevented him from becoming an artist. A well-known trait of psychopathy in the answers of psychopaths to Rorschach tests, is that they very seldom find human figures (Ephraim, personal communication). He mainly painted buildings and landscapes.

He tried two times, at ages 18 and 19, to be admitted to study in the Viennese Academy of Arts.

When failing his first exam in 1907, the professor Christian Griepenkerl stated that his paintings “lacked of heads” (zu wenig Köpfe). He tried again the next year, when being again rejected, he asked to speak with the director of the Academy, professor Siegmund L'Allemand, and showed him his portfolio. After examining it, L'Allemand told him that a human touch was missing from his because the pictures over-emphasized landscapes and buildings. What seemingly struck the professor was that the pictures were not alive. L'Allemand told him that his skills were "flawless" not in the field of painting but in architecture. But he lacked the necessary final high-school diploma that would have allowed him to study architecture. (Redlich / Ulrich)

Antisemitism

Maybe the most intriguing and consequential trait of his personality was his most extreme and violent antisemitism.

Popular psychology and historiography believe that this tremendous hatred arose in an early stage of life, in childhood or adolescence. This belief is completely false.

“Youth antisemitism” is the myth that he invented and wrote down in 1923 in “Mein Kampf” and that his leading biographers (Bullock, Fest and Kershaw) took at face value. Sebastian Haffner (1978) wrote: “His primeval bedrock, his first and deepest, which was formed during his time in Vienna ... antisemitism seems to be the very first thing. From the start, he carried it around like a congenital hump.” (*von Anfang an wie eine Angeborene Buckel*).

In fact, he became antisemitic relatively late, in 1919, when he was 30 years old, when he began his political career after the collapse of the “German revolutions”. About his personal relationship with Jews before 1919, historians Brigitte Hamann, John Toland and Ralph G. Reuth give a description that refutes this supposed “youth antisemitism”.

Before 1919

The family doctor

Some have supposed that he began to hate the Jews because he was disappointed with the treatment that the Jewish doctor Dr. Bloch gave to his mother.

This is wrong. He had no complaints against Dr. Bloch. Although the mother died of cancer when he was 17 years old, he never complained about Dr. Bloch's medical services and maintained a good relationship with the doctor after her death.

Dr. Bloch was surprised and shocked when he found out in 1922 that the son of his former patient was antisemitic.

Dr. Bloch and his daughter recalled that he had protected them from antisemitic persecution. After the "Anschluss" he made sure that the Gestapo protected Dr. Bloch and his family. They were the only Jews to enjoy such an advantage.

Bloch and his family emigrated to the USA in 1940 with all their assets. Dr. Bloch died at the age of 73 of stomach cancer in 1945 in the Bronx, one month after his protector's suicide.

Wagner and Mahler

His youthful passion for opera was his substitute for a formal education. He spent all of his fortune, inherited from his mother, on entry tickets. The opera was his high school graduation and college. There he learned how to get the audience's attention, how to speak loudly and scream -back then there were no microphones and loudspeakers- how to hold the stage, how to arouse emotions and bring them into play ... Although he liked the

operetta more than the opera he loved both of them but only if they were German.

According to Kubicek, his only friend in Vienna, he had said that if he had to choose between a French or Italian opera and an opera composed by a German Jew, he would prefer the opera composed by the Jew.

Wagner, after having achieved absolute success, forgets his antisemitism and chooses the Jew Gustav Mahler as his conductor. In 1908, when he could still afford the opera ticket, an antisemitic rejection movement was started against Mahler. On this occasion, Hitler claimed that Mahler was the best conductor of Wagner's works and also expressed his admiration for Jewish composers like Mendelssohn and Offenbach.

The failed artist

In his precarious career as a painter, he sold very few pictures, most of these rare pictures were sold thru Jewish intermediaries like the frame dealers Jakob Altenberg and Samuel Morgenstern (Longerich / Ulrich). He preferred to sell his paintings to Jewish traders.

In the men's home he made friends with a Jewish roommate, Josef Neumann, a 31 year old copper cleaner who helped him to sell his pictures (Ulrich).

According to Hamann, he maintained good relations with many other Jews and benefited from Jewish Viennese institutions that helped the homeless youths.

According to the memoirs of R. Hanisch, who met him in one of these homeless shelters in 1909 and associated with him, "He spoke a lot about antisemitism - and was very critic against antisemitic ideas and he expressed himself quite positively about Judaism." (Longerich)

Antisemites who knew him at the time considered him a philosemite and found it difficult to understand his radical transformation in 1919.

The soldier in WWI

He made use of his rifle only in the very beginning of the war. He quickly became a dispatch runner whose main weapon was the bicycle, he preformed very bravely the task of bringing messages from one trench to another. He was good at avoiding shots and, contrary to what he later pretended, never had to live in the trenches but at the barracks.

“... as a dispatch runner (he was) in a special function that clearly set his “war experience” apart from the everyday war life of the majority of soldiers: he did not, like millions of others, have to endure grueling trench warfare that lasted for years, where in winter they sank into mud and water, where diseases like dysentery and typhoid were rampant, as where lice and rats and in summer loads of flies plagued the soldiers ... In quiet moments of his service he could read, draw and paint, he even kept a small dog...” (Longerich)

The lieutenant of his regiment was a Jew named Hugo Gutmann. Lieutenant Gutmann, did the necessary to bestow him with the Iron Cross first class. He always wore this decoration with pride until the last day of his life. Since Gutmann was satisfied with his service as a dispatch runner, he tried several times to promote him. But the superiors refused this suggestion despite the insistence of Lieutenant Gutmann always for the same reason: He had no charisma (!) and his comrades did not respect him. According to the testimony of F. Wiedemann, an aide-de-camp at the time, *“his attitude was careless, his head tilted a little on his left shoulder, his answers were anything but military, he hadn't had what it takes to be more than a private”* (Longerich).

In February 1919 Guttman was demobilized and joined the Freikorps (anti-communist militia) against the communist controlled Republic. In the fall of 1933, Guttman kept on receiving his war veteran's pension thanks to a Hindenburg decree that protected Jewish veterans from antisemitic laws. With the Nuremberg Laws, Guttman lost his German citizenship in 1935,

but continued to receive a war veteran's pension thanks to many letters sent to his former decorated soldier, to which he, albeit reluctantly, replied. In 1938 Guttman was arrested by the Gestapo, but quickly released from SS personnel who knew of his ties to their Fuhrer. In 1939, when the invasion of Poland began, Guttman and his family emigrated to Belgium. In 1940, shortly before the occupation of the Netherlands, they emigrated again to the United States. He died there in 1962 at the age of 81. In the United States, Guttman stated that if he had suspected that he was antisemitic, he would never have decorated him or attempted to promote him.

In 1941, in one of his unending soporific monologues, he slandered Gutmann as a “coward”: *“We had a Jew in the regiment, Gutmann, a coward beyond compare. He wore the Iron Cross . It was outrageous.”* (Ulrich)

There were never problems between him and the Jewish soldiers of his regiment.

From 1919 to his suicide

How he becomes a politician and an antisemite

His main concern, after the end of the war, was to remain in the army. The main goal was to avoid, at all costs, a return to his prewar destitute homeless existence. In the barracks he felt at home and his behavior as a soldier was that of a “*obedient receiver of orders*” (Weber). *“Without job, nor family, nor social relationships, he risked returning into his precarious existence of the prewar period.”* (Ulrich)

He almost took no part in the chaotic political events of this time (November 1918-April 1919) the so-called “German Revolution”. But the consequences of these events laid the base for his career.

Defending the revolution

He, who in this revolutionary situation was a member of a reserve unit, faced three options:

1. Demobilization and return to his prewar "stray dog" existence (Weber).
2. Joining a nationalist volunteer militia that fought against Poles and Russian Bolsheviks in the east – that's what one could expect from someone who I claimed so vehemently to be repulsed by the socialist revolution –.
3. Stay in the army and thus to serve the new revolutionary regime.

He chose this last option because of material considerations: the military offered him free board and lodging, as well as a monthly pay of 40 marks (\$75 -ppi \$195 in 2021).

He thus joined the infantry regiment that some Munich residents called the "Bolshevik soldiers" and defended a regime that he later claimed to have always fought.

The soldiers had to defend the regime that was increasingly exposed to antisemitic attacks, due to the fact that Jews who did not come from Bavaria were leading the revolution, many Jews sat on ministerial posts and many more were employed by the government. (Rachel Strauss, 1966).

In April 1919, he was elected as the "Spokesman" of his unit. This choice was a real turning point in his life, until then he was only an order taker and now, for the first time, he was given a leadership position.

He, who had never before shown leadership qualities nor desire to lead, decided to run for spokesman to secure a position that would prevent his imminent dismissal. Spokesman in his unit was clearly such a position. His decision to run for that office was self-serving and opportunistic.

As a unit spokesman, he was in a position where he had to defend the revolutionary regime. He also acted as a middleman between the propaganda department of his regiment and the revolutionary regime. He played an active role in this department and made speeches in favor of the government. According to Auer (quoted by Weber), he was believed to be an SPD militant in the circles of the propaganda department, and posed as such, but was not a party member. According to Heiden *“In Munich, during the revolutionary Republic, he defended the Social Democratic government with his comrades and took part in the heated discussions in favor for the Social Democrats and against the Communist Party.”*

During the four weeks that the Soviet Republic, he and his regiment wore the red bracelet, but stayed out of the civil war between the Red and White Armies. Both sides resented this neutrality.

Changing sides

After the defeat and annihilation of the Soviet Republic, the military authorities quickly dismissed most of the soldiers of the Bavarian army. In this new counter-revolutionary situation, his position as unit spokesman could only harm him, he urgently had to do something to avoid his dismissal and being arrested as a leftist leader. His solution was to report to the new rulers as a voluntary informant. This new activity had two purposes:

1. He did not have to justify himself for his political behavior during the Soviet Republic,
2. He was able to stay in the military and miss out on an uncertain future.

As an informant, he testified against many of his regimental comrades who had elected him a month earlier as a spokesman. He was not alone in his abrupt conversion. After the fall of the Soviet Republic, Munich swarmed with chameleons. Several former Red Army soldiers joined the Freikorps (anti-communist militia).

Besides working as an informant, he had to take part in a propaganda course from the “News, Enlightenment and Press Department” headed by

Captain Karl Mayr. This offered him, for the first time, a formal political education. The central theme of the lectures was the rejection of Bolshevism. These courses are the starting-point of his politicization and radicalization.

He becomes an antisemite in the best time and best place where being antisemitic was the best asset for a politician. The post-revolutionary Munich of 1919 was the world capital of antisemitism. An antisemitic mass hysteria and pogrom mood was at its peak in this city. ("Ideal conditions" -Ulrich/Brenner).

As any able politician, he was an opportunist and a pragmatist. Out of opportunism and purposeful thinking, he had become a politician and antisemite in the chaotic Munich of 1919, where antisemitic mass hysteria prevailed. At the time and place where the request for anti-Semitic rhetors and agitators was higher than ever.

See the Appendix for the historical context of Munich's 1919 antisemitic mass hysteria.

Infringements against his antisemitic “principles”

*“Who is a Kulak?
I decide if somebody is a Kulak.”*
Stalin

The Israeli philosopher Y. Leibowitz, thought that the Fuhrer was a moral person in the sense that he acted consistently and strictly according to his principles, especially in his dealings with the Jews.

This “consistency” only belonged to his staged **persona**, but not to the real **person**.

Here, some examples of the nonchalance and arbitrariness when he dealt with the “Jewish question” and “racial purity” when it suited him:

- He foreboded the music of Felix Mendelssohn and exalted that of Johann Strauss despite the fact that the latter also had Jewish origins.
- He provided thousands of permits and German Blood Certificates for officers and soldiers of Jewish origin, including two field marshals and fifteen generals. About 150,000 mixed race Jews were in the Wehrmacht, and he clearly knew about it (Rigg).
- His hypochondria was stronger than his antisemitism. Thus, he took under his protection the Jewish doctor Dr. Otto Heinrich Warburg (1931 Nobel Prize laureate for his oncology research), who was able to set up his practice in Berlin unhindered, so that he would be at his disposition if necessary.

The “Final solution”

Y. Leibowitz was right to maintain that the Shoah was not in the tradition of German antisemitism.

Just to quote two of the main ideologues of German antisemitism, the failed theologian Paul Lagarde and Dietrich Ekhard, the mediocre writer and mentor of the future Fuhrer.

Lagarde believed that Jews should be forced to convert to Christianity and those who refused should be deported to Madagascar -Yes, it was his original idea-.

Ekhard who viewed Jews as a race that can't be changed or redeemed by conversion, albeit believed that the Jews were a “necessary evil” (*notwendiger Übel*) that the civilization still needed for the next **2 or 3 thousand years (!)**.

Many Germans, if not most, were “eliminationists” (Goldhagen), but elimination didn't mean extermination. The idea of elimination was that there should be no Jews in Germany (during the war, the Nazis extended that to Europe and later to the world) but that didn't mean that they should be murdered. Thus, the Third Reich only authorized Zionists organizations in the Jewish community, because these organizations were also “eliminationists” in the sense that they held that all Jews should leave Germany for Palestine.

The idea of the extermination of the enemies was promoted by Ludendorf, the same one that lead the 1923 infamous beer hall Putsch in Munich, in a book published in 1935 under the title “The total war”. For Ludendorf the idea of vanquishing the enemy was of to little ambition, the whole population of the vanquished enemy's country had to be erased from the surface of the planet.

Shortly before the “final solution” was decided, the “Barbarossa” plan to invade the USSR included the planned starvation to death of the whole

Soviet urban population, more than **20 million persons** (Tooze, Stahel). Contrary to the “final solution” that was held secret, all the higher officers of the Wehrmacht knew about this extermination plan and none objected to it.

The logic behind Nazi antisemitism

Nazism is wrongly considered to be a form of Fascism. This confusion is due to the fact that Nazis and Fascists became allies and that the Stalinist propaganda wanted to hide the socialist aspects of Nazism. In fact, instead a form of Fascism, Nazism was a form of socialism.

	Fascism	Nazism	Communism
Internacionalism	against	against	for
Pacifism	against	against	for
Revolution	against	for	for
Racism	against	for	against
Classless society	against	for	for
Monarchy	for	against	against
Religion	for	against	against
Capitalism	for	against	against
Democracy	against	against	against

Contrary to Nazism, Fascism was for religion, monarchy, nobility and capitalism.

National Socialism, as a political trend, appeared in Austria and England, before being adopted in Germany.

National socialists were against internationalism, thus against socialist Marxism and Catholicism (which is also internationalist). German National Socialism replaced the Marxist class warfare against the bourgeoisie by a race warfare against the Jews.

As the expropriation of the bourgeoisie should lead to a socialist paradise, the expropriation of the Jews should lead to a new Germany with welfare for all members of the Aryan race.

As historian Götz Aly convincingly showed, the Germans, more than hypnotized or seduced, were bribed by the populist and socialist welfare

policies of the Nazi regime. The expropriation of the Jews was expected to fund these policies. Some had an immediate effect: By firing the Jews from all public posts a lot of jobs were freed for Aryans who logically began to appreciate the advantages of antisemitism. Further “aryanizations”, of universities, orchestras, professions, real estate, industries, banks, etc., and expropriations had the same effect.

This economical rationale was pursued until its bitter end but couldn't cover the much greater financial needs of that criminal regime. All antisemites overestimate the fortunes of the Jews , but in the Nazi regime this overestimation reached delusional levels.

The fact is that, after 5 years of populist socialist spending, the Nazis saw no other way to cover their deficits than by going to war (Aly, Tooze).

Hitler's delusional logic behind the "final solution"

After the defeat of France in June 1940, he hoped that the war would end. Mussolini was brokering, with Chamberlain and Lord Halifax, a peace agreement between the UK and Germany. But Churchill, who became prime minister at the time (thinking that nobody else wanted that job in such a dire situation) promised to fight to the bitter end and said that he wouldn't settle for less than the destruction of the Nazi regime.

The only explanation he could give was that the Jews were behind Churchill, and indeed Churchill was a philosemite (Gilbert). As he found in the Jews the explanation of Churchill's behavior, he did the same with the Jews behind Stalin and behind Roosevelt. The real enemy were the Jews, the other hostile actors were only their puppets.

In his delusional intoxicated mind (see the following section about his drug-addiction), the Jews, all of them, constituted a single evil entity.

Goebbels, in his diary in 1944, wrote down what Hitler told him about the Jews:

"The Fuhrer believes that the Zionist Protocols are absolutely authentic. No one could describe the Jewish striving for world domination as exactly as the Jews themselves felt it. The Fuhrer thinks that the Jews do not need to work according to a program; they work by their racial instinct, which will cause them to act in the way they have shown throughout their history... The Jews are the same all over the world. Whether they live in a eastern ghetto or in the bank palaces of the City (of London) or Wall Street, they will pursue the same goals and, without having to agree on them, will use the same means.

This does not depend on their will but on their racial disposition. There is therefore no hope of bringing the Jews back into the circle of civilized humanity through an extraordinary punishment. They will stay Jews forever, just as we are forever members the Aryan race."

There is no doubt that he had madness in his method and method in his madness.

Drug-addiction

While Germany's destiny and the Jewish World conspiracy were the main concern of his **persona**, the preoccupations of the **person** were much more down to earth. His main concern were his very abundant flatulences, maybe provoked by his vegetarian diet, rich in peas and beans.

He was much chagrined by this uncomfortable propensity because it didn't fit at all with his self constructed persona, built with the skills of an architect. For him a flatulence would be a indelible taint to his glory because he was a man of very polite manners. Many of the politicians, diplomats and translators who encountered him said that he had the polite manners of a Viennese butler.

In most of his portraits he looks constipated, if not angry, because he was struggling with his intestinal activity.

As retaining became a more and more difficult solution, he was lucky to find in 1936 Dr. Morrell, the redeemer that would save him from his digestive agonies. Dr. Morell stank like a skunk, because he believed that washing was unhealthy and he conscientiously applied this belief to himself.

Morell healed the flatulences problem at a great cost to his patients health: He was taking 90 different drugs, 27 of which he took daily. Among the drugs he took daily there were hefty amounts of cocaine and methamphetamine.

He took these drugs uninterruptedly from late 1936 up to his suicide in 1945. The daily consumption of these drugs will give him a chronic and progressive iatrogenic Parkinson disorder that made him look at the end, 20 years older than he was.

To what point this chronic consumption of strong psychotropic drugs affected his thought processes and behavior remains an open question.

Persons with no personal experience in the consumption of this kind of drugs tend to think that they would have had little or no effect, while those with personal experience tend to think that he should have been very high, smashed and stoned. With or without personal experience, the Japanese ambassador, that knew him well, told Tokyo that the dictator was permanently overexcited and that his judgment should not be trusted.

Opportunism and Conviction

We tend to oppose opportunism to conviction. We give opportunism a negative connotation, we consider it cynical, selfish, hypocritical, false... while conviction has positive connotations, it is authentic, true, sincere.

However, opportunism and conviction go hand in hand. Opportunism, when successful, leads to conviction: Good politicians believe in their principles, good salespeople believe in the virtues of their products, good actors believe in their characters.

Believing in what you do and say is of paramount importance when you want to convince others. This is what Stanislavski taught to his students at the Actors Studio in New York.

The dictator knew how to take advantage of the opportunities, he knew how to detect which of his remarks were the most applauded, and this applause led him to become more and more enthusiastic and in love with the ideas that communicated. That didn't stop him from being cynical and a liar, but most of his terrible, hideous, and lethal beliefs were sincere.

Appendix: The “German revolutions” and the Jews

The most prominent and visible Bolsheviks were overwhelmingly Jews. 4 of the 7 members of the Politburo of the Central Committee who carried out the 1917 coup, renamed Revolution, were Jews.

In the government of the Hungarian Soviet Republic, that lasted from March 21 to August 1, 1919, 12 of the 19 ministers were Jews, including the very excited leader, Bela Kuhn.

In Bavaria, a year after the Bolshevik putsch in Russia, the Berlin-born Jewish journalist and art-critic named Kurt Eisner proclaimed the “People’s Republic of Bavaria”, which ended the rule of the Wittelsbachers, a catholic royal dynasty that had ruled for seven centuries, and abolished the monarchy.

Overnight everything turned red: *“Red has become the predominant color in the streets. Red flags flutter from the cathedral tower and town hall, red posters inform the population that the new rulers have declared the Wittelsbach dynasty deposed, the countless military guards wear red armbands, red flags and standards mark the military cars, even the horses of the guards wear red headdress.”*

(quoted by Brenner p.34)

All this was brought about by a man lacking of charisma, to say the least. Viktor Klemperer’s description of Eisner reads: *“A delicate, tiny, frail, crooked little man. The bald head lacks imposing dimensions, the hair hangs dirty gray on the nape of the neck, the reddish full beard changes to dirty gray, the heavy eyes look cloudy gray through glasses. Nothing brilliant, nothing remarkable, nothing heroic can be discovered in the whole figure, a mediocre worn-out person, to whom I would give at least 65 years, although he is still in his early fifties.”* (quoted by Brenner p. 36)

One can easily imagine the huge outrage this political act of Eisner broke out among the Bavarian nobility, officers, bourgeoisie and middle class.

To no one's surprise, Eisner was murdered in February 1919, a hundred days after he came to power. Many cheered about this murder, others like the Moscow-born Spartakist Max Levien, wanted to take the opportunity to radicalize the revolution and destroy the bourgeoisie in a merciless civil war.

In reaction to this murder, three professors of literature and anarcho-syndicalists, Ernst Toller, Erich Mühsam and Gustav Landauer, all three Jewish and the latter born in Galizia, seized power in Munich and declared there a "Soviet Republic" ruled by the dictatorship of the proletariat and to rename the republican army "Red Army".

Following a massacre of 40 red army soldiers by Freikorps (counterrevolutionary militia), the three belletrists decided to arrest and massacre the most notable of the noble families of Bavaria. After this gruesome incident, the republic fizzled out, and a more radical, if such thing can be imagined, and short-lived republic was put in place by two Jewish communists Tobias Axelrod and Eugen Leviné, the latter born in Russia.

Elsewhere in Germany, the image of the Jews was no better. Many revolutionary attempts were led by Rosa Luxemburg, who was a woman, a Spartakist, a Polish foreigner, a Jew, she limped and had many lovers.

It's no surprise that many Munich residents felt that the revolution was primarily a Jewish endeavor, despite the fact that the Jews from Munich didn't take part in the revolutions and there were many more Jews in the counter-revolutionary Freikorps militia (like Hugo Guttman) than in the revolutionary side. But none of the many Jews in the Freikorps reached prominent positions, because the conservative Germans were fiercely antisemitic and would never have accepted the leadership of a Jew.

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